CHAPTER V.

THE MOST DISTINGUISHING OF THE IMMANENTAL ATTRIBUTES OF GOD AS PROCLAIMED IN THE UPANISHADS.

The Rishis announce that in the beginning the Supreme Being abided in His own undifferenced unity as alone to the alone until He decided: *ts I am one, I shall become many ;* J *shall grow forth".* (Chandogya VI. h). Accordingly, He has come out of the veil of His unmanifested, transcendent,. indivisible, inscrutable, incomprehensible, invisible existence to shine forth over, in and through the whole creation as *Anandam, Amritham, Santham, Sivam, Suddham* and *Sunda-mm.* These are known as His Immanental Attributes and will be briefly dealt with in this chapter and some in greater detail in the succeeding chapters as occasion arises.

The Supreme Being is **Anandam,** Love, Bliss, which encircles the universe, the whole round of existence—that Bliss which sweetens the bitters of earth with the nectar of heaven ; which places in crucifixion the cradle of resurrection ; which announces thunder as the

assuring voice of
Providence and employs the lightning
flash as the har-
bingeer of the radiance that reveals hidden
glories ; which
attunes into perfect harmony all the
seeming contradictions
of life; which enchants the wayward into
self-forgetting
dedication and which discloses even in the
smallest of the
world's casual happenings the'hourly
dispensation of good-
ness of an ever-loving One. As He fosters
love, He broad-
casts *Anandam.* Out of love, we come into
Being ; that
is the *Anandam* of creation. In love, we are
secure, that
is the *Anandam* of protection and
preservation. Constantly,
we tend towards love ; that is the
Anandam of growth. For
ever, we abide in love; that is the
Anandam of everlasting
bliss. His Supreme *Anandam* in ceaseless
pulsations of